AN ACCOUNT

Of the last WORDS of

Christian Ker,

Who died at *Edinburgh* on the Fourth of *February* 1702, in the Eleventh Year of her Age.

Shewing how much she was Raviſhed with the Aſſurance of her Intereſt in CHRIST, and the Hope of Heaven.

There is added a CONCLUSION, containing the Uſe and Improvement of what is Related.

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By Mr. *ARCHBALD DEANS*, Miniſter of the Goſpel at *Bouden*.

Matth. 19. 14. *Suffer little Children to come unto me, for of ſuch is the Kingdom of Heaven.*
Chap. 21. 16. *Out of the Mouths of Babes and Sucklings, thou haſt perfected Praiſe.*
Iſa. 65. 20. *The Child ſhall die an hundred Years Old.*

EDINBURGH:
Printed and Sold by *Robert Brown* in *Forreſter's*-Wynd. 1719.

ACCOUNT

OF THE WORKS OF

Christian Kerr,

Who died at Edinburgh on the Tenth of February 1702, in the Eleventh Year of his Age.

There is added A DISSERTATION, containing the Use and Improvement of what is Related.

EDINBURGH:

Printed and Sold by Robert Brown in Ryeflat Wynd. 1719.

THE EPISTLE TO THE READER.

Christian Reader,

THE Parents of this Child, who have Interest in my Parish, had remarked in Write these ensuing Speeches immediatly after hearing them, for their own Comfort, and the private Use of their surviving Children; being far from any Design of publishing them to the World, but when they were revised, it was found they did evidence so much of the Spirit of Grace and Adoption in the Child, that it would be a Fault to suppress them and not send them Abroad for publick Benefit, to the Conviction and Edification of others; for which Cause the Parents of the Child were from Time to Time solicited to allow the same to be Printed. Such Discoveries of Christ, and Communications of Grace vouchafed to a Child, are rare and admirable; and therefore should not be let pass without special Notice;

Albeit the Body of this Child was broken, and made like a Skeleton, *through long Trouble, yet her Words were wise and regular, and expressed with great Vehemency and Ardour, from the deep Impressions of Christ, and the Recompence of Reward that were on her Spirit. I hope none will Question the Truth of the following Relation, when they consider that some of the Ministers of* Edinburgh, *whose Names are mentioned, were Ear Witnesses to several Passages contained therein. How precious and desirable a Thing is Divine Grace! At Death Guilt breeds confounding Horrour and Anguish; but Grace breeds Joy and Assurance. Grace out lasts the Things of Time, these are sick of a Consumption, but Grace is Incorruptible and Everlasting. It's the Effect of Electing Mercy, and the Seed of Glory. Christ is the Fountain of Communications, or the Spring-head of Grace; he's full of Wisdom, Beauty, Sweetness, Love, and a Screen betwixt Believers and Eternal Wrath: And therefore a part in Christ is worth a Million of Worlds. If this little Book may conduce to the Good of Souls, I have my Design and Desire, which that the GOD of all Mercy, and the Father of Glory would accomplish effectually, is the Prayer of him who is.*

Your Servant in the Gospel
and Kingdom of Christ.

Bowden, June
17. 1702.

ARCHBALD DEAN

An Account of some of the last Words of

Christian Ker.

THis Child was under a Disease in her Body from the sixth Year of her Age, which gradually consumed the Moisture and Strength of it, until at the Sovereign Pleasure of GOD it put a Period to her Life in this present World. She was of a wise and acute natural Judgment, which on Occasions she gave Evidence of by her witty and pertinent little Sayings. But most Memorable in her Piety towards GOD, which (tho' at sometimes it suffered Decays and Abatements) through the Prevalency of the Old Man of remaining Corruption, yet at other Times, when the Spirit of Life returned again, appeared in her after as Remarkable and signal a Manner as a Person of that Age was capable of. A great Mean of her blessed Temper in Subordination to the Eternal Purpose of Free Grace, we may warrantably judge was partly her Education by Religious Example and Counsel, whereby she was of Ordinar directed to GOD, and partly the continued Trouble of her Body, whereby she was made more and more to see the Vanity

Vanity of the World, and abandon the Love of it.

About fourteen Months before her Death she was under great Fear and Dread of the Wrath of GOD, and continued five or six Weeks in that Case. Then on a certain Night about Eleven of the Clock she called on a Person (whose Name I forbear to Mention) that was beside her in a Room, and asked who was in the Room, that Person answered, there is none but I. *If none else be there* (said she again) *I must tell you this has been a strange Day to me.* *Why so* (said the other) she answered, *It has been a Day of many Doubts and Fears, but I tell you good News, the LORD hath delivered me out of them all; and I know he will make me happy.* At which Words the Person beside her was much surprized, knowing that she had been under Trouble of Mind for sometime by past. O (said that Person) how have you come to that comfortable Out-gate? Tell what Way you have done it: You ought to be warry, for oftentimes Satan strives to make a Person sit down on a false Hope, when there is no true Ground of Peace: Are you comforted because GOD is Merciful, and you trust to that? Or do you believe that CHRIST dyed and trust in that? Or is there any Promise in the Scripture that you are made to lay hold on? Upon all which she interrupted

ted the Person that spake, and cried, *It is that, it is that*, He has said, That whosoever cometh to him he will in no Ways cast out; and I am sure I have done that, and I will trust him, I ever will trust him. After which time she was never known to be under Terror.

Two of her near Relations being present with her on *Tuesday* the 27th of *January* 1702, she cried out to one of them, *Oh! If it were not the Hope of Heaven, I could not bear this my Trouble.* The Person to whom she spake, answered, Yes, my dear, Heaven will make you amends for all. To which she replied, *Yes, there are no Sores there.* It may be at Death there will be some Pain, but that will be soon over. There are two Places of Scripture very comfortable to me. The one is, *Suffer little Children to come unto me, for of such is the Kingdom of Heaven.* The other is, *In the Volume of thy Book it is Written of me, I delight to do thy Will, O my GOD.* After which Words she presently cried out, *O to think how willing Christ was to die for Sinners.*

On *Saturday* thereafter being the 31st of the said Month, she was seized by Sickness, and perceiv'd that the Instant of her Departure was drawing near. From that Day forward the LORD in a further Measure manifested to her self, and gave Evidence unto others, that she was passed from Death unto Life, or a Vessel of Mercy designed for Glory. How much was she enamoured with Jesus Christ! Did

not a Thousand and Ten Thousand Worlds seem to her as nothing in comparison of Him? Was not her Heart lifted with the Contemplation of *Paradise*, where she would get a *Crown* on her Head, and a Song in her Mouth? How affectionat was she in commending Christ unto others, from the sensible Experience she had of him her self? Upon the Day above mentioned at Night, seeing her Mother looking to her, she cry'd out, *O Mother! O Mother! I am going to get Christ. I now hope in him. He will not leave me, I have given my self to him. He will not forsake me, I am going to Embrace him, he will meet me. O Rejoice and be glade with me, I am going to get a glorious Crown, a Crown of many Pardons.* Her Father coming to her, she entreated him also to Rejoice, and said, *You would Rejoice if I were healed of my Bodily Trouble, and would certainly have loved that Person that would have healed me, but should we not love Christ more that will heal my Soul, and take me to himself, and make me ever happy. I do not desire to live in the World; Father, if ye could give me the whole Universe, I would rather die, Christ hath dyed for me, Christ is better to me than all the World: I trust to the Merits of Christ; Upon the Cross he bowed his Head and gave up the Ghost, having said, It is finished.* At the Repetition of which Words she seemed to exult and Triumph.

Mr. *George Andrew* one of the Ministers of

of *Edinburgh*, having come to visit her on the LORD's Day the first of *February*, and asking at her how she was, she answered, I'm not well, but I will be well. Being interrogat if she was content to Die. She said yes. Where is your Hope then, said he, she reply'd, In the Merits of Christ; He has dyed for me. When he required, what hast thou done that makes you believe that Christ has Died for thee; I know (said she) I deserve Damnation instead of Salvation; but he's a good just GOD, I have given my self away to him, and he hath said, *Whosoever comes unto him he will in nowayes cast out.* The same Day at Night, holding her Brother *Robert* by the Hand, she spake to him on this ways, *My dear Robby, seek the LORD, love Christ, give your self away to him, and he will keep you; Although you should have many Enemies against you, the LORD will preserve you; And even as sure as your Hand is in mine, You'll find him if you seek him; I am going to get a Crown of Glory to my Head, and a Song of Praises in my Mouth.* To her Sister *Margaret* also she said, *My dear Meg, seek the LORD, give your self away to him, and he will be found of you. Give your self away once, twice or thrice unto him, and as sure as you see your Mother's Hand in mine* (she then had her Mother by the Hand) *you will get him. It's true, if you try this way; Satan will be your Enemy as he has been mine, for sometime when I had Words in my Mouth*

to

to Pray, the thought has been taken out of my Heart; then looking to her Mother, she said my Mother, and when the thought has been brought back to me again, I have blessed GOD for it. But that is nothing (said she to her Sister again) seek GOD he will defeat Satan, Dear Megg, see you Pray your self, and see you cause Kettie (or Katharine, another Sister) to Pray for she is Young and I need not speak to her. Oh Johny, Johny! (this was the Youngest Child of the Family) what shall I say of Johny? I even leave him upon GOD: Read much the Book (that is the Holy Scriptures) my long Trouble hath made me not get so much Read as I would, but I bless GOD I have found much good of the Book.

On Monday the 2d of February at Night; her Mother and a Gentlewoman in the City, and two Domestick Women Servants sitting by her, she took her Mother by the Hand, and said, Dear Mother, do not grieve for me but Rejoice with me in my Joy, although I have great Trouble in my Body, yet it is not so great as you think, it is from the LORD and I will bear it, he will support me, his everlasting Arms will bear me up; You perhaps (Mother) see a Tear come sometimes in mine Eye; but do not think that it's either Fear or Pain, for it is not so, it is rather Joy, Dear Mother, Remember I was but lent to you, I know when you borrow any Thing ye are as willing to give it back again

gain as you were to borrow it, and will you be unwilling to give me back to GOD who lent me to you; If the LORD should take all the rest of your Children from you, would you grudge, if he makes as good Accounts of them as he is now doing of me. Do not grieve or weep then; As for me, I will not weep one Tear; for I can part with Father and Mother, and all the World for CHRIST. After this she earnestly desired of her Mother, that she would not look much upon her, when she was a dying, lest she should be troubled thereat. *The LORD*, said she, *will be with me, his Rod and Staff will comfort me.* And hearing her Mother say to some that were beside her in the Room, Oh such a Child and Comrade as she hath been! She Replyed, *Oh Mother, GOD will make up the Want of me to you, take him for your Comrade. Oftentimes have I spoken of worldly Things to divert you; but GOD will converse with you of Things concerning your Soul. I hope to meet with you in Heaven, and with my Father in Heaven: For I hope he is your God and my Fathers GOD; And I hope he will be my Brethren and Sisters their GOD, be not concerned for parting a little now, for I hope we shall all meet again. Oh what a glorious Meeting will it be, when we shall all meet in Heaven.* When she had spoken these Words, her Mother said to her, My dear Child, you have spoken much, and have exhausted

hausted much of your Spirits by speaking remember your Body is very weak: Ly still a while and rest. To which she answered, *It does me no Hurt, it is not my weak Body that is speaking; It is the Spirit of GOD that supports my weak Spirit to speak.* She cried out oftentimes under Ravishment of Joy and Love, *I see him coming leaping over the Mountains, and skipping over the Hills of my Sins; He is breaking down the Partition Walls that I have raised.*

Mr. *John Law* another of the Ministers of the City, came to her on *Tuesday* the 3d of the said Month, and asking how she was, she answered, *I hope I am going to Christ, he will not leave me, I trust in him, he is on his coming now.* Being enquired at, if she was willing to die. Yes (said she) *I am willing that in Life or in Death, the Lord do with me what he pleases, if he make me his, which I hope he will do; For he is a good GOD, he will beare me up; I hope Christ is pleading for me with the Father: He will be with me when I go through the Dark Valley of the Shadow of Death, and his Rood and Staff will comfort me, and I will get a glorious Crown, a Crown of many Pardons.* Thou must have many Sins, said the Minister, seing thou must have so many Pardons. Yes, said she again, *I have had many Sins, many Black Scores of them, but there is a Pardon at every Score;*

And

And I will hope in him, he will not leave me. When she was asked if she was used to Pray; She reply'd, *Yes, I used to Pray, and I bless GOD I have had many sweet Returns of Prayer.* That is strange (said Mr. *Law*) to hear thee speak of Returns of Prayer; What call you Returns of Prayer? She answered, *That which I prayed unto GOD for to me, and that which I knew others have prayed for to me, is now returned all unto me.* Being asked afterwards by one with whom she had often used much freedom, if she would tell particularly what some of these Returns of Prayer were that she had got; She said, *I know that I sought of GOD that he would give me the Saving Knowledge of him, and that he would set me a part for himself, and I hope he hath done it. I know also it was sought of GOD for me, That whatever he did with me, he would Work a Saving Change upon me, and that (if it were his Will) he would grant I might be made to declare that he had done great Things for my Soul: And hath he not done it? Hath he not done it?*

In *Afternoon* of the same Day, Mr. *James Webster* another Minister of the City coming to Visit her, ask'd at her how she was, and what she was doing: She answer'd, *I am going to Christ; I will meet him, I'll imbrace him, He's a just God; he has died for me, I'll get a Crown of Glory on my Head, and a Song of Praises in my Mouth, This is but a troublesome World,*

and

And for my Part, I have had little or nothing but trouble in it. He enquired at her what she thought of Sin. She replied, *I know Sin is an ill Thing, and I deserve Damnation, but he's a good GOD, and I will trust in him.* Being interrogat, if there were any particular Sin that grieved her. She answered, *Yes, I have neglected Prayer when I might have performed it.* What more particular Sins do you think on, said he? *That,* said she, *is the particular Sin.* Did you never Play, said he, on the Sabbath-day? *Yes,* said she, and I have been very grieved for that Sin; well, said he, are you content to die, *Yes,* said she, then tell me ingeniously, said he, and over and over again he pressed her to be ingenuous with him, if ye could have Life for a Wish, whether would you chuse to live or die, *I would rather chuse to die,* said she, *What is the World? Christ is better than a thousand Worlds. I must tell you, That wittingly or knowingly I never made a Lie.* What think you of that, said he again, Folk may have many Sins, and yet not be guilty of Lying; had you ever any Terror of God? *Yes,* replyed she, what made that, said he? *I wanted God then,* said she, *but I have got him now.* Thereafter she lay quiet more than an Hour, as if she had been fast asleep; and then in a Transport of Wonder and Delight, she cried out, *O I think I see Heaven, I think I see Heaven.* That is a glorious Sight indeed, said a certain Person that was beside her at the Time. *Oh!* said she again,

again, *If I could tell you what it is like, if I could tell you what it is like. Saw you ever burning Gold,* said she, *to another Person that was also in the Room, the Walls and the Streets of that City are like burning Gold. And I think I see all the Saints array'd in White there.* Having spoken these Words, she was interrupted by a Person's entering the Room, whom she did not well know.

After Eight of the Clock at Night seeing her Brother *Robert* in the Chamber, She said, *Robby* Kiss me, and then added, *This may be the last Kiss ever you will get from me: I ever loved* Robby *well, Love you CHRIST. I cannot speak much to you now, mind what I said to you before; seek the LORD, they that seek him early shall find him.* Seek, and ye shall find, Knock, and it shall be opened unto you: *For I have sought, and I have found, I knocked, and it will be open'd to me.* Then turning and looking to her Father, who was at her other Hand, She cry'd Oh! *Shall not I Love Christ, shall not I Love him, who hath taken away my hard Heart, and given me a Heart of Flesh to tremble at his Word.* To her *Mother* also she said, *O Mother! I will get Christ, I will get him, I will get him.* Her Mother answer'd, you will not miss your Brother then. *No,* (said she) *I will not miss you far less him:* She desired that all should joy with her. Being desired of her Mother to go to Bed, and a Servant being required to lift

her

her softly, *Yes lift me*, said she, *and within a little Christ will come and lift my Soul to Glory.*

She spake well likewise to Mr. *George Hamilton*, and Mr. *William Chrighton*, Ministers also in *Edinburgh*: But the Notation of her discourse to them being omitted, no particular Account can be given of it: Had there been a Design at first of Publishing her Speeches to the World, a greater Collection might have been made, but her Parents having no thought of committing them to Print, a great part thereof was pretermitted. Somewhat of Mr. *Hamilton*'s Speech to her was, That he used to go to Persons no their Sick Beds, and on their Death Bed, to speak to them for their Edification; But Child, said he, I think God hath called me hither to be edified by thee: O that an Atheist were now here, may not this confute those who deny God, and the Power of God? Here is a Sermon indeed. I know not (said Mr. *Chrighton*) what I can do here, but Pray with the Child, and thank God on her Behalf; *For out of the Mouths of Babes and Sucklings he will perfect his Praise.*

On *Wednesday*, being the Fourth of the Month aforesaid, about Ten of the Clock in the Forenoon, this Bird of Paradice finished her Course. She was not afraid of the King of Terrors; Her Redeemer being stung on the Cross, took away from her the Sting of Death, and changed the King of Terrors into

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the King of Desires; Upon the Wings of Joy and Delight did she March to the Kingdom of GOD, where now she beholds the Orient Beams of the Sun of Righteousness, and drinks of the Wine of the Heavenly *Canaan*, and feeds on the Eternal Fruits of the Tree of Life, and hears the Musick of the Angels, and rests in the Bed of Glory, which is perfum'd with Love. If the Joy of Faith was so sweet, how ravishing must the Joy of Fruition be; if she exalted and adored Christ so much at a distance, what Wonder and Delight is she now Transported with in the Chamber of Presence? We are yet in the Sea of Trouble, but she has got into the Harbour where she will Sin and Suffer no more, but exalt the Praises of Free Grace, as long as Immortality endures.

A CONCLUSION,

Containing the Improvement of the Preceding Relation.

WHAT is above related serves in the first Place, for Information; And in the second Place, for Confutation.

1. It informs us of the Excellency of Christ. Since the Saints, or all such as have opened eyes, do in Life and Death so much admire

Him, love him, flee to him, depend on him long for him, rejoice in him, magnifie and adore him, do and endure for him; It follows that he must be the Fountain of Bleſſedneſs, a Wonder of Delights, and a Conſtellation of Glories. Who can ſet a due Value upon Chriſt? He's better than the Soul, than the Angels, than Heaven. He delights the Father with his Lovelineſs, enriches the Elect with his Worth, and enlightens Heaven with his Brightneſs. In Scripture he's called the Elect in whom the Father's Soul delighteth; the Image of the Inviſible God; the Meſſenger of the Covenant? The Firſt and the Laſt; the Prince of the Kings of the Earth; the Mediator betwixt God and Man: Our Paſſover ſacrificed for us; the Lord our Righteouſneſs; the Lamb of GOD that hath taken away the Sins of the World; the Hope of Glory; the Way, the Truth, and the Life; He's the Way as a Prieſt, the Truth as a Prophet, the Life as a King. As a Prieſt he has made a Way; as a Prophet he ſhews us the Way, as a King he enables us to Walk in the Way, at the end of which is Heaven and Glory.

2. The preceeding Relation informs us how mighty and powerful the Spirit of the Lord is; He perfects Strength in Weakneſs. By him the Heart is enlarged and the Mouth opened; The Heart is enlarged with Joy and Love, and the Mouth is opened into gracious Speeches and high Praiſes. A very Child

is made to speak wisely, boldly, sweetly, Fruitfully, unwearedly, and Triumphantly through his Operation & Vertue. A Person is not straitned that has the Fellowship of the Spirit. He has both raised Affections & affluent Language. 2 Cor. 3. 17. *Where the Spirit of the Lord is, there is Liberty.* Job 32. 18. *I am full of Matter, and the Spirit within me constraineth me.* Acts 2. 4. *They were all filled with the Holy Ghost and began to speak with other Tongues as the Spirit gave them utterance.*

3. The foregoing Relation informs us, that Religion and Godliness is no Vain and Fanctical Thing; but a Thing most real, substantial and useful: It has Truth for the Ground of it, Joy for the Companion of it, and Heaven for the Reward of it. If God be true, then Godliness is true. At Death the willful neglect of Godliness confounds a Man, and makes him ready to tear himself with his own Hands; but the conscionable Practice thereof begets holy Triumph in God; and how sweet is that, the unspeakable Gain of Godliness should entice us to begin and prosecute the study thereof with all speed and diligence. Isa. 32. 17. *The Work of Righteousness, Quietness and Assurance for ever.* Prov. 14. 32. *The Wicked is driven away in his Wickedness, but the Righteousness hath Hope in his Death.* Psal. 37. 37. *Mark the Perfect Man, and behold the upright, for the end of that Man is Peace.* And Psal. 97. 1. *Light is sown for the Righ-*

seous, and gladneſs for the upright in Heart, Prov. 11. 18. *To him that ſoweth Righteouſneſs ſhall be a ſure Reward.* 1 Tim. 4. 8. *Godlineſs is profitable unto all Things, having the Promiſe of the Life that now is, and that which is to come.*

In the ſecond Place, what is above related, ſerves for Confutation. It may Confute Atheiſtical Perſons, who fly inſolently on the Face of GOD, and offer a direct blow to the Almighty, Denying his Being, Providence, and Eternal Recompences. Fooliſh Perſons, did God give you Souls to deny him? Do not the riſing and ſetting of the Sun, the blowing and turning of the Winds, the gathering, ballancing, and droping of the Clouds, the running of the Waters into one place, the growing of the Herbs and Trees, the ſinging and neſtling of the Birds, the ebbing and flowing of the Sea, the hanging of the Earth in the Air, the admirable Vertue of the Load-ſtone in attracting of Iron, the ſucceſſive Production of living Creatures, the adjuſting of Deaths unto Births, to as that neither the one hinders the Multiplication of Mankind, nor the other over-ſtocks the World; Do not theſe (I ſay) and innumerable other Inſtances proclaim the Eternal Being, and wiſe Providence of GOD? What a ſtupendious Frame and Mechaniſm is the Body of Man, doth not the Curiouſneſs, Variety, Dependance and Uſefulneſs of the Parts thereof ſhew forth admirable

Art

Art & Contrivance? Was there ever an House but it had a Builder, or a Watch but it had a Maker, or a Picture but it had a Limner? Even ſo, can we ſuppoſe without doing violence to common Senſe that ſo many Regular and uſeful Productions as are in the *Syſtem* of the World could be formed and managed without the hand of an Almighty and intelligent Agent? Wherefore we muſt conclude, that nothing is more evident then the Beeing and Providence of GOD. Since there are as many Demonſtrations thereof as there are Creatures in the Univerſe, and as they are Parts in every Creature. *Rom.* 1. 20. *The inviſable Things of him from the Creation of the World are clearly ſeen, being underſtood by the Things that are made, even his Eternal Power and Godhead.* Pſa. 139. 14. *I will Praiſe Thee, for I am fearfully and wonderfully made, marvellous are Thy Works.*

The Exiſtence of God being abundantly demonſtrable both from the general Compoſition of the World, and from the Natures, Virtues, Tendencies, and Uſes of particular Beeings. It follows neceſſarly, that there is a State of Eternal Recompences after this Life; becauſe Juſtice, which is ſeen in rewarding the Virtuous, and puniſhing the Vitious is of the Eſſence of God; even as Light is of the Nature of the Sun, without which we have not a compleat and right Idea or Conception of him as the Continent of all Perfect, and

Good.

Gen. 16. 25. *Shall not the Judge of all the Earth do right.* Rom. 10. 18. *The Wrath of GOD is revealed from Heaven against all ungodliness and unrighteousness of Men.* 2 Thes. 1. 6, 7. *It is a Righteous Thing with GOD to Recompence Tribulation to them that trouble you, and to you who are troubled Rest with us, when the LORD JESUS CHRIST shall be revealed from Heaven.* The denial of an after State of Rewards and Punishments, is against the general Tradition of the World, or common Sentiments of Mankind, whether *Jews*, *Pagans*, *Turks* or *Christians*; All which tho' they differ in many Things, yet do agree in this, that the Good shall be blessed, and the Bad wretched into another World: And as it is against the general Tradition of the World, so it contradicts the proper Experience both of Wicked and Pious Persons on their Death-beds, which is of more force than a Thousand opposite Arguments. What a Hellish Sting have the ungodly felt in their Consciences, when they were on the Brink of Eternity of another World? In the Time of Health and Prosperity Sin has been sweet to them like Honey, but affrighting and bitter has it been unto them when they came to die. Then have they desired the Counsels and Prayers of Ministers, and confessed to them their Folly and Negligence, tho' they have treated them with contempt and scorn at another Time. What a Worm did *Francis*

Spira

Spira feel? He was like a living Man in Hell. How deep were his Convictions? How frightful his Looks? How desperate his Complaints? How grievous his Agonies? Was he not fond of making away himself with his own Hands amidst his Horrour and Anguish? I have a little Pleasure here, said *Roger*, but now I must away to Hell for ever more. *Chaloner* was a dreadful Monument of Justice; He blasphemed the GOD of Heaven, cursed himself, and cried out continualy, O Torture, Torture, Torture, O Torture, Torture! As if both Soul and Body had been already in Hell. Besides, what sensible Experience have the Godly at Death of an after Recompence? Are they not sometimes put into Heaven before Time, and banqueted with the Antipasts of that Joy that ravishes the Blessed to all Eternity? The above mentioned Child was an apparent Instance of this Purpose: She had the Illapses of the Spirit, the Incomes of Christ's Love, the View and Glimpses of the Land of Promise, which made her glade to leave the World, and be ever with the LORD. *Martyrologies* gives us an Account, that the Martyrs went as cheerfully to Death for Christ, as People do to their Games and Pastimes. Their feeling of Divine Consolations, and their Assurance of an eternal Recompence, made them undervalue Life, and embrace Torments. The Pangs of their Love were stronger than the Pangs of Death;

they

they were glade that they had any thing to lose for Christ. *I cannot Dispute for Christ, but I can Burn for Christ*, said One. *Me-think you do Straw Roses under my Feet*, said another, when the Fire was kindled beneath him. *If every Hair of my Head* (said *Ardiley*) *were a Man, I would Burn all for Christ. Ye seek a Miracle from us, O Ye Papists*, (said *Bainham*) *here is a Miracle, I feel no more Pain in these Flames than if I were lying on a Bed of Downs. None but Christ, none but Christ*, (said *Lambert*) *when the Flames were flying and preying upon him, on a* Saturday. *was I first Married, and on a* Saturday *I shall be Married again*, (said *Anne Andebert*) *when she was led forth to be burned on a* Saturday.

16 MAY

FINIS.